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- 8.—*Creed and Deed. A Series of Discourses.* By FELIX ADLER, Ph. D. New York : Published for the Society for Ethical Culture, by G. P. Putnam's Sons. 1877. 12mo, pp. iv.-243.

THE lectures contained in this volume have been published at the request of the society before which they were delivered. They treat of a great variety of topics, religious and ethical, and as a whole make up the religious "platform" of the author and the society. This may be summed up in a few words. Dr. Adler is a liberal thinker of great learning and enlightenment, and endowed with a good deal of the fervor which marks the foreordained priest. Liberality, freedom from prejudice, and learning, have all combined in his case, as in so many others, to drive him beyond the fold of recognized religious faiths, and to substitute in his mind, for the commonly professed dogmas, a negative or skeptical attitude as to what are usually considered the most essential and cardinal of religious points. Immortality he can more easily discredit than believe; the efficacy of prayer as commonly understood he cannot admit; the existence of another world of any kind he finds no actual evidence for—we are not attempting to indicate in any more than the most general way his position—and, thus cut off from all sympathy with existing forms of religion, he endeavors to find some new field in which the spirit of man, freed from the superstitions and errors of the past, can evolve a new and true faith. This he finds in morality; in deed as opposed to creed. Morality has, he says, in the past furnished all the solid basis for religion. The rest was mere form, and observance, and rite. Now the time has come to throw these aside, and devote ourselves to the essence, to abandon religion, and cling in the future to morality. There is, it will be seen, a close resemblance if not absolute identity between this view and that taken by Matthew Arnold; and it is expounded with much zeal, and in a very interesting manner, in the present volume. The difficulty with it, of course, is that it substitutes for religion something that to most persons is no substitute at all, because it does not appeal to the same feelings. The suggestion that morality may take the place of religion is founded upon the assumption that the longing for another life, the desire to worship Omnipotent Power, and to obtain remission of sins (to take some of the most elementary religious feelings), has died out in most human minds. But in any minds, so devoided of their religious sentiments, it is clear that morality, whether egotistic morality, founded on the desire for self-improvement, or philanthropic morality, founded on the desire to benefit our fellow-creatures, cannot take the place of them. The

two things are radically and essentially different. We might as well propose that food should be substituted for water to relieve thirst; and that, too, after assuming at the outset that no thirst exists. Morality, or the endeavor to do good and avoid evil, is generally, in practice, recognized as something wholly distinct from the religious sentiment, and we never confound, for a moment, the religious with the moral character in our friends or acquaintances, though, of course, they are frequently united in the same persons. We do not mean to question the fact, provided religion dies out from the world, that morality is the only sentiment left on which to base any scheme of life. This is undoubtedly true, but it does not seem to us that this is what Dr. Adler looks forward to. He rather regards morality as a new and higher form of religion, which will bring to its support most of those feelings and aspirations which religion now rests upon. This is almost *ex vi termini* impossible. We cordially advise all those who are interested in these deeply-important topics to examine Dr. Adler's lectures whether agreeing with him or not. No one can read the book without being interested and improved by it, as the author brings to the discussion ripe scholarship, keen interest, and warm sympathy.

- 9.—*Field-Paths and Green Lanes.* Being Country-Walks chiefly in Surrey and Sussex. By LOUIS J. JENNINGS. Illustrated with Sketches by J. W. Whympers. New York: D. Appleton & Co. 1878. 12mo, pp. xiv.—293.

WALKING, as Mr. Jennings truly says in his preface, is the best of all known means of getting from one place to another—provided the country in which the traveling is to be done is an interesting one. We confess to agreeing with him much less in the advice he gives on another point—that care should be taken to avoid all companions save a hand-book and a pocket-compass. To our minds, half the pleasure of country-walking depends on having a sympathetic and congenial companion. Walking alone is better, perhaps, than not walking at all; but walking with a companion whose society is agreeable is simply the highest form of combined mental and physical enjoyment that it is possible to get.

Mr. Jennings is a writer perhaps better known in this country than in England, and his style is well adapted to a guide-book of this sort—which aims not at an exhaustive catalogue of routes and objects of interest to the tourist, but at bringing to the notice of